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PSYCHIC SCIENCE

Quarterly Transactions of
The British College of Psychic Science

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JANUARY, 1939

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The Friend. (The Quakers' Journal).

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(Trans.) *L'Astrosophie* (Nice).

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Quarterly Transactions

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British College of Psychic Science

LTD.

Vol. XVII

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EDITORIAL NOTES

The present issue of PSYCHIC SCIENCE, which completes Vol. XVII, is the last to be issued under the auspices of the British College of Psychic Science. The magazine will be continued as the official organ of the newly-formed International Institute for Psychic Investigation, in which the B.C.P.S. is now incorporated.

Founded in 1922 by Mr. Hewat McKenzie, the first issue appeared in April of that year and has been published regularly since as the Quarterly Transactions of the College, and its complete file of seventeen volumes contains a record of valuable investigations made on the College premises, and reports and articles dealing with psychic matters elsewhere.

The first Editor was Mr. F. Bligh Bond, who held the office till October, 1926; he was followed by the late Mr. Stanley de Brath, who resigned for reasons of health in April, 1936, when the Editorship was assumed by Mrs. Hewat McKenzie.

All members receive this publication free, and there is also a growing list of subscribers at home and abroad who value its thoughtful presentation of the subject which commands their interest.

Past numbers of PSYCHIC SCIENCE, except for some of the very early issues, are still available for those who wish to have a file of the Journal for their library shelves.

* * *

It is with the greatest regret that we note the passing of Prof. William McDougall, M.D., F.R.S., the famous psychologist, at Durham, North Carolina, U.S.A., at the age of 67. His name as a psychologist is world famous, and his books on the

mind in relation to the body are classics. He had received many distinguished honours in England, and had only recently received an Hon. Fellowship from his own College, St. John's College, Cambridge. But to psychic students he is known as the Professor at Duke University, U.S.A., who made the practical study of psychics a feature of his Psychology Department, and inspired and encouraged Dr. Rhine in his world-famous studies in Extra-Sensory Perception. Dr. McDougall had been a practical student of psychic facts for many years and felt that they had a profound bearing on social and religious problems, and that without the assimilation of this knowledge into the body of science the pressing problems of to-day might not be adequately met. We hail him as a pioneer of Psychic Science, and the students throughout the world whom he has inspired become the flag bearers of to-day.

We have pleasure in presenting our readers with a very recent photograph of this great research student and scholar.

* * *

The National Crisis in the end of September, shook Britain to the core, but there were many who, for one reason or another, and not lightly, held calmly to the conviction that there would be no war. Amongst such were many spiritualists who were supported by predictions confidently made some time previously by the guides of famous mediums. Mrs. Kathleen Barkel for one, had asserted this publicly on several occasions, and the *Psychic News* published, a week before peace was assured politically, the prophecies of half a dozen other mediums to the same effect. Mrs. Eileen Garrett wrote us from the South of France on that fateful week, that many visitors were leaving for home, but that she felt assured there would be no war. Mr. Philip Sharplin and other mediums in the College told us, on being questioned as to their reactions to the general fear, that they did not "feel" any reason for anxiety. It would seem as if the helpers on "the other side" did manage on this momentous occasion to get assurance through to those who could hear.

In the June issue of *Prediction*, an article on "Unseen Helpers in Downing Street," by Francis Leon, records a sitting with Miss Nina Francis, the trance medium used by

Abduhl Latif, held at the British College on March 16th, when the famous guide was asked if he could tell how the 'other side' viewed the situation in Europe following the absorption of Austria. He said, "What is hurting the world is panic." "We knew," he added, "that Austria would become Germany." "But what about the position in Czechoslovakia?" was queried. "There again," he replied, "you have panic talk, but it will not come to fighting. We are doing all that is possible on this side to prevent further fighting: we are striving to get war away from the world." Again in reply to a question, he asserted, "England, France, Germany and Italy will make a pact. That is inevitable. They will practically rule the world and that in the end means international peace."

"Have no fear for the future, there will be no war, and don't talk so much about it. If you could see the world as we see it, with chains of light over it, you would realise that the forces of evil are in a great minority."

"Chamberlain has had a great many unseen helpers."

Here is a definite prediction made with great confidence and put on record at the time, *six months* before the crisis in which it seemed the nations must inevitably be engulfed, and it is well to put it on record again when the hearts of many still fail them for fear.

All future communications to the Editor should be addressed to Walton House, Walton Street, Knightsbridge, London, S.W.3.



AMALGAMATION OF
THE BRITISH COLLEGE OF PSYCHIC SCIENCE
AND
THE INTERNATIONAL INSTITUTE FOR PSYCHICAL
RESEARCH
UNDER THE NAME OF
**THE INTERNATIONAL INSTITUTE FOR PSYCHIC
INVESTIGATION**

By the time this issue of PSYCHIC SCIENCE is in the hands of readers (members of the British College and subscribers) knowledge has reached them of the above proposed amalgamation which is now an accomplished fact, dating from January 1st, 1939. The memorandum issued to all members of both Societies on December 1st outlined the proposals; this was followed by general meetings of members of both, on December 12th, when the recommendations of the Joint Councils were adopted.

The idea of such a union of forces is no new thing. It was first mooted three years ago, but at that time was not considered feasible. Raised again in the spring of 1938, a decision was again postponed, and not until last autumn was it finally resolved to appoint sub-committees representing both societies to definitely look into the matter. It was on the report of these Committees, submitted to the respective Councils, and approved by the Joint Council, that the amalgamation was put before members for confirmation and has received their approval.

When the British College of Psychic Science was founded in 1920 by Mr. Hewat McKenzie, there were only two or three leading societies in London, and these far from active in many branches. The Founder's idea was to establish a centre for psychic investigation, so that members could gain first-hand experience on all aspects of psychic study, and to this end he invited mediums from many parts of the world to the College, then housed at 59 Holland Park, W.11. In 1929, the College was removed to 15 Queen's Gate, S.W.1, under the Principalship of Mrs. Champion de Crespigny, who was followed at her death by Mrs. Hewat McKenzie, succeeded

by Mr. S. O. Cox, who resigned in 1938. Mr. McKenzie's example revived the older societies and inspired new efforts, till, at the present moment, there are almost too many societies on the ground, many with commodious premises and engaged in active work. The Research side of the College work diminished after the death of the founder for various reasons.

The International Institute for Psychical Research was founded in 1934 by the late Mrs. Dawson Scott (a pupil and admirer of Mr. Hewat McKenzie), Mr. J. Arthur Findlay and Mr. Shaw Desmond, for the purpose of investigating psychic phenomena by the objective methods of laboratory research. The late Prof. Fraser Harris was appointed Research Officer, and on his resignation Dr. Nandor Fodor filled the position which he held until the summer of 1938. The new society proved attractive to many younger people and others anxious to participate in experimental work; valuable photographic and recording apparatus were secured and used, and the Institute became widely known as expressing a practical attempt to investigate and record voice and physical phenomena, though the lack of good mediumistic material for these phases was keenly felt. An original member who for many years had realized the need for a different approach to scientific investigation and who had assisted the I.I.P.R. from its inception, two years ago, when it outgrew its original premises in Harrington Road, S.W., put at the disposal of the Institute admirable premises at Walton House, Walton Street, S.W.3, for the carrying on of the work. Such accommodation envisaged an extension of activities.

The British College had meanwhile concentrated on Mental mediumship in all its aspects, but found itself hampered by a heavy increase in expenses on its premises in Queen's Gate, and when an opportunity came last autumn to dispose of its lease, the way was open to bring the two wings of investigation together and incidentally to reduce the expenses of both by an amalgamation of members and workers.

The newly-formed International Institute for Psychic Investigation promises to be a strong centre where the best opportunities available will be provided for members of whom a new influx is anticipated. Some members belonged to both the original societies; some, of both, are convinced of

survival through psychic proofs, others are not so convinced, but all are seekers after knowledge along these lines, and it is on this basis alone that they unite to further the efforts of the I.I.P.I.

The work will be carried on at Walton House, which has ample accommodation. Popular publicity is not the aim, but rather the building up of sound knowledge on a subject which sets many problems to its students, and a human and practical approach rather than a cold and often negative scientific attitude, to the study of little known powers of the human body and brain which may so easily be misinterpreted. Investigations with mediums will be careful, and scrupulously fair and courteous with regard both for their psychic powers and for themselves personally. It is hoped that sensitives will offer themselves for experimental as well as for the general work which will be carried on, so that a wider understanding of their powers may further public knowledge of psychic laws and the conditions necessary for the best results.

The B.C.P.S. will transfer many of its workers and its fine Loan and Reference Library, to which will be added the existing Library of the I.I.P.R., whose workers are also being retained. Well-known leaders of both groups will continue in association and with such united forces members of the new society will be excellently served and should reap increased advantages at very moderate fees.

As regards Finance, the former societies will clear their existing obligations and start the new society without former commitments, and there is every reason to feel that the work can be carried on on sound financial lines. Research work, if done adequately, is, however, an expensive item, but when there is good work to be done members are usually generous, and a promise has already been received which may mean substantial assistance for this purpose.

Some alterations, not very extensive, are required at Walton House to meet the new influx of members, and donations towards the expense of this necessary work will be welcomed from any members who feel that this amalgamation is supremely right at the present juncture and will mean a strengthening of the work. Such donations should be sent to the Hon.

Some members of the former Councils, who have given long service, have taken this opportunity to retire from office, but remain available for friendly counsel. The new Council is composed of keen and experienced men and women ready to give their best in time and energy to the new society in a purely voluntary capacity. The amicable way in which all the negotiations for amalgamation have been carried out reflect credit on the Councils of both, for the necessary adjustments have been complicated and required expert knowledge.

The thanks of members of both societies are due to all those who have assisted in bringing the amalgamation to a successful conclusion.

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PSYCHIC FINDINGS

AND THE STORY OF ST. MARY'S PRIORY, HURLEY

By COL. C. M. RIVERS-MOORE

In the beginning—that is to say, in the year 1924—the author and his wife purchased the property known as Ladye Place, Hurley, on the banks of the river Thames, which property included the remaining fragments of the Priory of Our Ladye, formerly a Cell to Westminster Abbey.

Not only the natural charm of a beautiful situation attracted them but also the monastic buildings with their long historic associations, but they little thought then what an immense change was to occur in their outlook on life—and death—and what hidden pages of history were to be made manifest as a result of this seemingly everyday transaction.

The spirit guides and friends with whom contact has been made since that date have not only led on to the revelations disclosed in the pages which follow but have even gone so far as to say that the Colonel and his wife were brought together in the first instance as suitable instruments for the work which was waiting to be done.

Perhaps this statement needs a word of explanation :

Col. Rivers Moore, as an officer of the Royal Engineers necessarily obtained a fairly general knowledge of all branches of building trades, as well as something of surveying and architecture. He and his wife shared a keen interest in ancient buildings, especially the great abbeys in England and elsewhere. One of their first actions on arrival at Hurley was to join the Berkshire Archæological Society to obtain a further insight into the past histories of the district in which they had fixed their abode.

So that the reader may understand the nature and significance of the discoveries which are only partially set out in these pages, it will be necessary to describe briefly the nature and condition of the buildings included in the purchase, and also something of their recorded history at that date. Those who require further information on the latter point will find it in the books on Hurley by Rev. F. T. Wethered, a former Vicar of the parish.

The present residence was formerly the priory farmhouse, now much extended and modernised, the oldest part dates probably from the 16th century ; this, however, does not come into the story except that most of the sittings through which guidance has been obtained have been held within its walls.

The monastic buildings, as far as they have survived, are grouped round a quadrangular court which was formerly the Cloister Garth. The south side of this court is formed by the parish church, mainly an early Norman structure, though the western end is late Norman.

To the east is a range of narrow domestic buildings known as the Paradise and at the time of purchase half of this range was used as bachelors' quarters and the other half as a gardener's cottage. It was commonly thought that this range was at one time the monks' dormitory, but careful scrutiny soon showed that this was an error and that the buildings had really been re-erected on the eastern ambulatory of the cloisters, not long after the dissolution of the monastery.

To the north of the court rises the monks' refectory, a fine lofty hall, still roofed but without windows or fittings. The thick walls of this hall are certainly of early Norman date, erected probably about the time of the re-dedication of the church, that is, in 1086, but the three great windows, now lacking tracery or glass, must have been a later innovation of the twelfth or thirteenth century.

In prolongation of the refectory westward stands what had been a large barn in Tudor times. This is covered by a beautiful heavy timbered roof of arch braced type dating from the thirteenth century ; this roof, however, has been raised from its original level in Tudor days and the original tie beams cut out to form a hay loft in the refectory, which was converted into stabling at that time. These beams have now been transferred again nearly back to their original places to carry a floor for a museum of the relics which have been brought to light. The nature of the roof seems to suggest that the hall was at one time a " Guesten Hall."

The west side of the court is closed by buildings of Tudor date now prosaically utilised as garage and lodge. The monastic western range of buildings has entirely disappeared from sight though its foundations have been traced.

Other buildings connected with the Priory which still stand for all to see are two tythe barns and a pigeon house, said to date from 1306 and still in an excellent state of preservation. The pigeon house still retains its 'Potence,' the revolving ladder from which the monks reached all the nests which line the walls, in order to obtain the fat 'squabs' for their pigeon pie.

The grounds also contain two fish ponds, possibly the two "fisheries" mentioned in the Domesday survey of England, in the year 1085.

* * *

Turning now to the recorded history of the Priory and buildings we find from the Domesday survey that Hurley was a flourishing village in Saxon days, belonging to one Easgar, master of the horse to King Edward the Confessor. A single entry in one of the many charters preserved at Westminster Abbey states the fact that Editha, sister to King Edward, was buried at Hurley.

Going back still earlier we find that there was an important ford across the Thames at this point and that the Danes chose it for a battle ground against the Saxons in the year 870 when they crossed the river and ransacked the Saxon church.

Although the Domesday book mentions a church as existing at that time there is no mention of a Priory, but the foundation of this is well established by the fact that the original dedication charter by which Geoffrey de Mandeville, a Norman knight, gave the church and land to the Abbey of Westminster in memory of his first wife, is still preserved in the Westminster archives.

Geoffrey's Priory remained in existence and in the hands of Westminster for nearly five hundred years, though periodically threatened by Thames floods, evidences of which can be found from the charters referred to before, as well as from the archæological evidences found of the efforts made by the monks to keep the water out of their buildings.

The monastery was dissolved by Henry VIII with the lesser monasteries elsewhere, but its site was returned to the Abbot of Westminster in 1536 in exchange for Covent Garden and other lands near London. The King, however, annexed Westminster itself three years later.

Though this ends the story of the monks' rule at Hurley there remains a little more to be written. After two or three changes of ownership the site came into the hands of the Lovelace family who erected a great Elizabethan mansion over a previously existing crypt. It was in this crypt or cellar that the secret meetings of nobles were held to arrange for the dethronement of James II and the substitution of William of Orange. The secret passage by which these plotters could enter the cellars from the river can still be seen. The invitation sent to William to come and win the crown was signed here, and after his success a banquet was spread in his honour in the place where the plot was hatched.

This mansion fell into decay and was finally pulled down in 1837.

THE FIRE-PLACE

Soon after taking possession of the estate, work was put in hand to convert the Paradise and gardener's cottage into one residence, and in the latter portion several old beams and an old staircase were cleared of their superfluous coverings and exposed to view. This restored the old world appearance to what was to become the dining-room, except in the case of the fire-place, which was of a simple cottage type with a plain board mantelshelf, out of keeping with the rest of the room. The new tenant who was to occupy the house on completion asked for this and the drawing-room fire-places to be stripped and enlarged so that he might use open hearths and some old fire-backs which he possessed.

After some discussion it was agreed to provide one such hearth and he could choose which he would like. Rather to the owners' regret he selected the drawing-room for the work although this room had no other old features, and the builders were instructed accordingly. Very shortly after this Mr. R. a relation of Mrs. Rivers-Moore, came on a week-end visit to Hurley and surprised everyone by relating a vivid dream or vision which he had. He had no previous psychic experiences.

In this dream he appeared to be walking in the grounds of Ladye Place in company with a monk, and chatting about its condition. As they entered the "Paradise" Mr. R. remarked how the cottage fire-place in the dining-room spoilt

its new appearance, and the monk replied "Clear it all away!" Mr. R. then explained that this could not be done for reasons of time and expense, and the monk again exclaimed "Clear it all away," at the same time pointing with his finger at the spot.

As he did this Mr. R. saw the cottage fire-place gradually fade away and in its place appeared an open brick fire-place, curved at the back and with an old oak beam across the top. The whole vision then faded away.

Needless to say all the party, on hearing this story, made their way into "Paradise" to explore the possibility of its truth, but after pulling down a few boards and prodding here and there had reluctantly to leave without definite evidence. On the Monday morning early, Mrs. Rivers-Moore asked the builder's foreman if he thought there could be another fire-place behind the one in use and he assured her that this could not be. Having spent a disturbed night thinking over this story she was not to be discouraged and asked for a hole to be cut in the wall. To this the foreman demurred, saying that such action would seriously delay the completion of the room since the hole would have to be made good and replastered and then coloured again.

He then called to the builder who had constructed the open hearth in the drawing-room and asked for his opinion.

"You'll find a big flue there," he said, "but no fire-place. I know these old flues."

"I want you to make a hole," again said Mrs. Rivers-Moore, and the foreman and builder exchanged meaning glances, signifying "she's mad, but we shall have to humour her."

They then cut away the very thick plaster, stiff with cow hair, which was just above the mantel-board, and said:

"It's only chalk and flint, like the rest of the walls."

"Make the hole bigger then!"

"What! bigger!" replied the foreman with surprise, but as he complied a puzzled look came over his face and he then said:

"I think I feel a bit of 'h'oak.'"

"That's good. Follow it along."

He did so and slowly disclosed an old oak beam running horizontally across the top of the mantel. When they reached the end of the beam Mrs. Rivers-Moore ran for the Colonel and others exclaiming that she had found the fire-place. At first

they were sceptical but were soon convinced of her sincerity. A rush was made for weapons and the cottage grate was torn out with the fire still burning in it, and there, in its place appeared the open hearth of the vision, afterwards recognised by Mr. R. on his next visit. (Fig. 1.)

THE WELL

For the next few years the owners were busy on necessary repairs and re-establishment of the grounds and gardens which had become very derelict whilst the house had been uninhabited, and no time was available for systematic exploration, though a good deal of research was done on the historical side. Then, in the year 1930, a lady we will call Mrs. V. came to occupy the "Paradise."

This lady soon became convinced of the presence of unseen monks in the building and even heard them at times. She seemed especially to recognize the old prior who liked to be near the old fire-place when a fire was burning in it. As a result of this conviction Mrs. V. decided to try and develop any psychic power she might possess to find out more about her companions. After several visits to a psychic college she obtained a readable message by means of "automatic writing," which read "EMPTY WELL." This she brought to the Colonel asking if he knew of an empty well anywhere.

He replied that there were several wells, but not empty, and that the message might mean that there was a well to be emptied; in other words, a well filled in.

Shortly after she received another message reading "FIND EMPTY WELL" and this was followed by a rough sketch which resembled three hoops with a rough circle below them and two parallel lines linking them together.

It was suggested that the three hoops might represent the three arches of the Crypt, and the circle would be the well. The Colonel agreed that there might have been a well in this position as it would come in the courtyard of the old Tudor house, but that as the ground was now occupied by a beautiful lawn with some large trees on it he was not disposed to dig for it unless more definite information could be obtained.

None of the party had had any previous experiences of spirit communications, nor were they desirous of calling in

outsiders to help, so it was agreed to try for further advice by means of sittings on the spot.

Thus was the "Circle" commenced consisting of Col. and Mrs. R.M., Mrs. V. and Mr. M, a mutual friend.

The first few meetings resulted in a complete blank, but eventually a table was tried, and this soon began to tilt under the sitters' fingers and to give recognizable answers to questions. In this way the position of the well was stated to be thirteen feet south from the south-east corner of the existing church and then six feet east.

Armed with this information the party set out to dig and found that the position given was in the graveyard and therefore unworkable, so a commencement was made as near as possible to the spot on the garden side of the graveyard wall. Almost immediately foundations of walls came to light which could be identified as parts of the Tudor mansion. The following evening a return was made to the table and a fresh direction given; namely, to continue further south. Following this clue another foundation wall appeared which was well built with knapped flints and which was evidently not part of the Tudor house but which was parallel with the south wall of the church. The table confirmed the opinion that this wall had formed part of the church at one time and that the diggers were to follow it. After a couple of days of careful investigation Mrs. Rivers-Moore was first to uncover a section of brickwork built in a circle which to the delight of the workers proved to be the top of a filled-in well, its position being actually about twenty feet away from the point originally indicated. What has been even more remarkable is the fact that this apparent error led the excavators to discover the first clue to a great priory church, which had not only been lost but the existence of it forgotten. (Fig. 2.)

From that beginning work has continued steadily to the present day and the plan and detailed report of the Priory buildings is now nearing completion.

THE FORGOTTEN CHURCH

Hurley Church, as it stands to-day, consists of a simple aisleless nave, long and narrow, having windows and a north doorway (now blocked) with perfectly plain semi-circular heads



FIG. 1. THE FIREPLACE.



FIG. 2. THE WELL.

of early Norman type. The south and west doors have zig-ag ornament of later Norman work.

The whole building underwent considerable restoration in when everything which was not considered "original" ruthlessly torn out. The interior is practically devoid of any decoration or embellishment.

Mr. Wethered, a former vicar, after a very careful study of the building and all the records connected with it, wrote in his book that he considered that the church might at one time have extended further to the east for a distance of about *twelve feet*.

Following on the events recorded in the last chapter the writer and his friends gradually worked their way along wall after wall under the surface of a great lawn, eventually to discover that the known church was merely the western part of a much greater building than anyone had dreamed of, and that the extension eastward was not twelve feet but a hundred and twenty feet; and that this portion had been built and altered at different periods and had been elaborately decorated.

Up to the present little can be said with certainty as to the size and position of the Saxon foundation though it would seem likely that there must have been two structures during this period, before and after the Danish invasion.

In the year 1086, when the Norman knight, Geoffrey de Mandeville gave the church to the abbey of Westminster, the Benedictine monks seem to have laid out their buildings according to the usual Benedictine plan, but with the domestic part to the north of the church instead of the south, as was more customary, possibly to keep them on the higher ground and out of the flood area of the Thames. The church which they built included the existing one as its nave but also contained a chancel or choir with a round apse at the east end and two short transepts. At the crossing of the nave and transepts would have been a short square tower. In addition to this church they had a chapter house, just north of the north transept, possibly also with a rounded apse, and further north again the dormitory on an upper floor.

The great refectory lay parallel to the church on the north side and most of this remains to this day. Of the interior of this church little can be said with certainty, but the chapter

house was certainly decorated with wall paintings of which a portion can still be seen in the form of a curtain design in red and blue.

It is very evident, not only from the excavations but also from documents which survive, that the early occupants were much troubled by Thames floods.

The doorway from the cloister into the chapter house, when it was first unearthed, had a low wall of stiff clay, about a foot high, set across it; and even this apparently did not suffice, as the later builders found it necessary to raise the whole floor about two feet, thereby covering up the bases of their columns and part of the wall paintings. In fact, every successive builder has raised the floor level with the result that in some places five or more levels can be identified.

After this simple beginning many additions were made; the east end of the church was lengthened and squared up. Then a narrow north aisle was added, to be followed by a wide south aisle or chapel extending the whole length of the choir and possibly obliterating the south transept. Finally the small north aisle was demolished and replaced by a wide north chapel to match the south one. In this latter chapel a portion of the flooring of encaustic tiles was found fairly complete. Drawings made, which are based entirely on the evidences found, give some impression of the probable appearance of the Priory church at two different periods.

THE COLUMNS AND THE WALL

During the summer of 1936, Ladye Place was visited by a number of people who had psychic and similar powers. Amongst these were some who practised dowsing by different methods and some of the latter did not believe in psychic control in this work. All these people indicated various places where they claimed that "treasure" would be found.

Most of them spoke of a box containing books, manuscripts and jewels, which had been hidden away against raiders.

Nearly all of these visitors agreed upon one spot a few feet east of the Refectory building and covered by a low shrubbery. This spot was therefore marked out with a small circle of white chalk blocks and photographed, and in September digging was commenced. (Fig. 3.) After reaching a depth of

about three feet, a round stone came to light, which, when fully cleared proved to be the base of a column of thirteenth century date. This base was *exactly* under the circle originally marked out, and from this guiding point it has been possible to find five corresponding bases (one is missing from its place) forming a double line of columns which at one time supported the floor of the dormitory. (Fig. 4.)

When the second pair of bases was first discovered they were in a position right underneath the foundations of a comparatively needless garden wall, and on the morning of September 21st, Col. and Mrs. Rivers-Moore discussed the best method of dealing with them, and eventually agreed that the garden wall should be entirely pulled down. It should be noted that it had already been undermined in two places and was not very safe.

That same evening the usual private weekly "Circle" was held and as the sitters were preparing to leave the séance room at its close it was seen that the medium, a novice, was still under control, he asked them to "turn on the North Music." After a query this was explained as the North Regional programme on the wireless.

When this had been done it was found that a story was being told, and it is described in the *Radio Times* of September 21st, as "Talking to 'em." A new story by W. Carter Platts.

At the moment of listening, someone was saying that the Colonel was not looking very well and what was the matter? The reply was that *when pulling down an old wall something had fallen and hurt him.*

Author's Note

[Readers of the above may justifiably say that the discoveries described could have been made by means of normal archaeological methods. I reply that this is true, but that in this case archæology had so far failed and that the primary instructions and indications undoubtedly came from supernormal sources.

Also it must be remembered that this article is only an introduction and that a vast amount of information regarding the Priory *and its occupants* has also been accumulated, which it is hoped will be published in due course.]

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INFLUENCED BOOKS

By GERALDINE CUMMINS

(The series of interesting luncheons, held at the Ladies' Army and Navy Club, last summer, have been continued during the autumn of 1938. These were organised by a few members of the S.P.R. and have provided a rallying ground for members of various groups interested in Psychical study.

The organisers have kindly given permission to Miss Geraldine Cummins, the speaker on Nov. 8th, to prepare the following notes of the talk she gave on that occasion for our use, and we welcome this opportunity to mention these useful social occasions. Dame Edith Lyttelton, G.B.E., who presided at the luncheons, in introducing Miss Cummins, referring to the last influenced book written by her, said, "The Childhood of Jesus, is the most beautiful thing I have ever read," an opinion which will be shared by all who possess this book."—ED.)

In an age when reticence is held to be almost a vice I have felt that confession is bad for the soul, at any rate in my own case. However, I am afraid I shall have to own up this time and confess that I have not made an exhaustive study of influenced books. I know, of course, a good deal about my own. So, though unfortunately it will lead to further confessions, it seems to me I had better talk more about them than those books written by others.

Among mystics St. Catherine of Siena and Mme Guyon are said to have written in trance, and amongst great writers who have claimed that some of their writings were influenced are William Blake, Thackeray, Stevenson, Goethe, Kipling, George Eliot, E. Æ. Somerville and Sir James Barrie. But theirs are all works of imagination. In other words, save for their inspired character, they do not offer tangible proofs that seem to show the sensitive has written down correct information unknown to his or her conscious and sub-conscious mind. But Patience Worth's remarkable writings, the evidence of the Lady Nona embodied in *Ancient Egypt Speaks*, *The Scripts of Cleophas*, *Paul in Athens*, *The Great Days of Ephesus*, *The Childhood of Jesus* and *Winged Pharaoh* show signs of this faculty of cryptaesthesia. They have indeed done so to such an extent that it is claimed by some that they are communicated by individuals who lived many hundreds of years ago on earth, that they, therefore, offer evidence not merely of survival for a few years but of survival over many centuries.

A second view is the theory of a Great Memory in which

everything is registered. It is suggested that sensitive people tune into this record and draw some of their material from it. This theory would seem to be similar to Mr. Dunne's interesting conception of our new immortality. But I am inclined to accept Mrs. Lyttelton's view to which I will refer later. Lastly, there is the theory that that omnipresent phantom that haunts modern psychology, the sub-conscious mind, is wholly responsible for such writings.

Let us first take the case of Mrs. Curran through whom Patience Worth communicated. That sceptical investigator Dr. Franklin Prince told me how deeply he was impressed by it. He examined the writings of Patience Worth with great thoroughness. I feel I cannot do better than quote his conclusions. He writes :

"Either our concept of what we call the sub-conscious mind must be radically altered so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through, but not originating in, the sub-consciousness of Mrs. Curran must be acknowledged." In other words Dr. Prince would seem to indicate that a mind other than Mrs. Curran's dictated her books to her. Professor Alison of Manitoba University would seem to back up this opinion and says of this case that "it must be regarded as the outstanding phenomenon of the age."

(Miss Cummins then spoke of the Cleophas writings of which there are five volumes, two unpublished. Reference was made to one entitled *When Nero was Dictator* which is shortly to be published.)

The Childhood of Jesus purports to be communicated to me by one who calls himself the Seventh Messenger. This script tells a part of the story of the early years of Jesus. It does not claim to tell the whole story. Now very little is known of that period in the life of Jesus. But the Rev. Mr. Lee has verified any known historical facts given in this book.

It contains, however, another kind of evidence. I have never visited Palestine or south-eastern Europe. I know nothing about the fauna and flora of this country and am ignorant of its landscapes and minor geographical details. But this book gives a full account of them which has been checked up by an expert. He questioned one statement. It was a

reference to "a blue blackbird." So Miss Gibbes, who was present at the communication of this book, applied to the Curator of the Zoological Society of London. The following is his reply: "I think the bird to which you refer must be the Blue Rock Thrush, which might well be described as a blue blackbird. It is common in Palestine, and is referred to in very old manuscripts." It is through the accuracy or inaccuracy of small details of this kind and others that we may discover the genuineness of automatic scripts purporting to be of an historical character.

Now what is the influence that appears to mould these and other books of a like character. If they are merely the product of the sub-conscious mind how does it manage to collect, as in my case, the information I have not, so far as I am aware, acquired. Do I and others make direct contact with a section of what Mr. Dunne calls real time and some people call the Great Memory? But if this is so it would seem necessary to have an intelligent intermediary to marshal the facts and make a consecutive history written in a style very different from my own. Believers in reincarnation have affirmed that the Cleophas writings are memories of previous lives of mine. (This is also said of the author of *Winged Pharaoh*.) But to explain the wide field *The Scripts of Cleophas, Paul in Athens, The Great Days of Ephesus*, etc., cover, reincarnationists have reminded me that Mrs. Besant has said that the average individual has at least 800 earth lives. In other words we would seem only to spend week-ends in the Beyond. Such an explanation is not to me convincing. I prefer to accept, with one reservation, the view Dame Edith Lyttelton put forward in the *Spectator* and has developed so lucidly in her books, *The Superconscious Mind* and *Some cases of Prediction*. She writes:

"My own theory is that certain parts of our mind can sometimes obtain contact with a wider form of mind, whether incarnate or discarnate, and draw from that contact powers of imagination and description beyond the normal action of the writer's mind."

My reservation is, that I do not feel the evidential parts of these books are due to my being in touch with incarnate minds. Telepathy does not explain the different and consistent

personalities of the three messengers who purport to communicate these scripts. It does not explain the similarity of style with that of the *Clementine Recognitions*. But Mrs. Lyttelton's theory does go as far as we may venture at present and seems to clarify the remarks made by the authors to whom I previously alluded if we accept their accounts of an unknown influence. William Blake said *Jerusalem* was written from immediate dictation without premeditation and even against his will. He wrote to Thomas Butts, "I have written this poem (*Milton*) from immediate dictation . . . I can praise it since I dare not pretend to be any other than the secretary, the authors are in eternity." George Eliot told J. W. Cross that in all that "she considered her best writing there was a 'not herself' which took possession of her, and that she felt her own personality to be merely the instrument through which this spirit was acting." Stevenson constantly speaks of the Brownies and the work they did for him. In his autobiography Kipling refers to his "daemon" and writes: "Mine came to me early when I sat bewildered among other notions and said: 'take this and no other.' I obeyed and was rewarded. . . . My daemon was with me in the *Jungle books*, *Kim* and both *Puck books*, and good care I took lest he should withdraw. I know he did not because when those books were finished they said so themselves with almost the water-hammer click of a tap turned off. . . . When your daemon is in charge, do not try to think consciously—drift, wait and obey."

I have felt that withdrawal of the consciousness, that drifting, to be the one essential factor for me in the writing of "influenced books."

Among the authors who claim to have been "influenced" in their writings I have mentioned the name of E. Æ. Somerville. Her books are now recognized as classics. Writing in 1936 in *Irish Literature*, the well-known critic Stephen Gwynn describes *The Real Charlotte*, by E. Æ. Somerville and Martin Ross, as "the most powerful novel of Irish life ever written." This work has the inevitability of Greek tragedy, its construction is superb; it is undoubtedly one of the great novels of the world. On p. 233 of *Irish Memories* E. Æ. Somerville writes of its origins as follows:

"One very strange fact in connection with *Charlotte* I may

here record. Some time after the book had been published, an old lady who had known her in the flesh met us, and said—(please try to realise the godliest and most esoteric of County Cork accents)—

“ ‘ And tell me, how in the worr’ld did you know about Charlotte’s love affair ? ’

“ We said we had never known of such. That it had developed itself out of the story ; in fact, that we had no idea that anything of the kind was possible.

“ ‘ Well, ’tis pairfectly true ! ’ replied the old lady intensely.

“ And so indeed it was, as was then expounded to us. In almost every detail of Charlotte’s relations with Lambert and his wife ; incredibly, even appallingly true. And then we remembered how, while we were still writing the book, a communication had come to my sister, purporting to be from the Real Charlotte, in some sphere other than this. A message of such hatred as inevitably suggested the words, ‘ Hell holds no fury like a woman scorned.’ ”

“ These are things beyond and above our comprehension ; it is trying the poor old scapegoat of Coincidence very high if it is to be pressed into the service of a case as complicated, and elaborate, and identical in detail as was this one.”

But this case also is elucidated by Mrs. Lyttelton’s definition : “ That certain parts of our mind can sometimes obtain contact with a wider form of mind, whether incarnate or discarnate, and draw from that contact powers of imagination and description beyond the normal action of the writer’s mind.” I would only like to add to this definition and say “ powers of imagination, description and in certain cases of individual memory beyond the normal action of the writer’s mind.”

I feel, however, that Mrs. Lyttelton’s hypothesis is the most scientifically satisfactory of all those as yet presented by students of psychical research in connection with “ influenced books.” Its caution is admirable. For in regard to the whole field of “ influenced books ” we must be very cautious in our assertions. We have to realise in our search for truth that the altar-cloth of to-day is usually, the door-mat of to-morrow. Time reverses all judgments. It is high time there was a reversal of the judgment of destructive materialism laid on us by the thinkers of a misguided Victorian era, a judgment

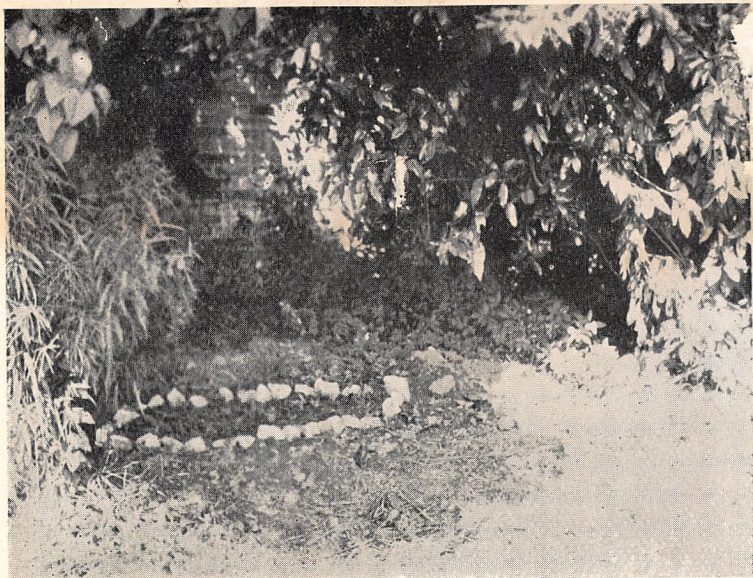


FIG. 3. INDICATED SITE OF COLUMNS.



FIG. 4. BASES OF COLUMNS UNCOVERED.

that has more than anything else led us into a war-terrorised world.

By enlarging our conception of mind and its possibilities I think "influenced books" may help in the reversal of this atheistical judgment. For they contribute evidence of the continuity of the individual mind in eternity when the physical body has been cast away.

(At the conclusion of Miss Cummins's remarks Mr. Eric Parker, Editor of the *Field* and a well-known author and naturalist, spoke of the many evidential messages he had received from his wife through the Misses Moore. He urged that pressure should be brought to bear upon the press to publish serious and informed articles on the subject of Psychical Research. Sir Campbell Mitchell-Cotts then made some interesting remarks in connection with his "influenced" poems and read two of these.

FOREKNOWLEDGE

By H. F. Saltmarsh. (G. Bell & Sons Ltd. 3/6 net)

This is another of the excellent series of Psychical Experiences compiled from S.P.R. tested records and made available for the general reader. In Vol. XLII (Part 134, Feb., 1934) of the Proceedings of the Society, Mr. Saltmarsh had already dealt at length with "Cases of Apparent Precognition," a valuable contribution to the subject. The present book summarises many of his findings in that report, and the selected acases are full of interest for all who believe that "Coming Events cast their Shadows before," and who will take pains to consider the argument as to the truth of this saying. Not all events perhaps, but sufficient to indicate a law at work. If a thing can be foreseen, there is something tangible to be detected by a dreamer or a percipient, but in what dimension this reality resides, is the problem, which many wise heads and Mr. Saltmarsh's own cannot throw light upon. The author eschews fatalism: free will has the power of intervention. Psychic knowledge, I believe, is one of the things which makes us pay attention to such foreshadowings and enables us to play our part, with intelligence, when we meet with instances of foreknowledge.

TELEPATHY OR SPIRIT RETURN ?

BY MRS. HEWAT MCKENZIE

Some years ago when engaged in very active organising work as Hon. Secretary of the British College, I had very little opportunity to use the small psychic powers I possess, and which, in my case, only blossom when I am not burdened with mental activities. I observed, however, that from time to time, close association with one member or worker or another would feed me psychically, so to speak, and that I would have spontaneous bouts of hearing, or seeing, or sensing. In the presence of one person, on many occasions I could receive words, Christian and proper surnames forming in my mind, which proved correct for the associated person, although quite unknown to me. I could not say I heard these and yet they were as clear in my consciousness as if they had been spoken.

With another member I had frequent telepathic *rapport*, receiving from him due verification, although he was never aware at the time of my sensing nor I of his personal activities. Mutual interest in psychic matters seemed to make the faculty active. I somewhat lost touch with this member Mr. S. for several years, only hearing from him on rare occasions, but sympathy remained. In the autumn of 1937 I invited him to call upon me as I had heard that he had sustained a severe loss in the passing of his eldest son, a brilliant young lawyer, whom I had never seen. During the visit we talked in general terms of his loss and of the comfort which on such occasions was possible from a knowledge of psychic facts. I was aware that his wife had taken little interest in his psychic studies ; I had never met her nor been in my friend's home. Now, he told me, that since the boy's passing there had been some curious happenings in the home and at his office which had aroused her keen interest. One day some weeks after the death she felt that she must go into the garden and get on with the planting of bulbs which on previous seasons had always been done in association with H. her deceased son. Reaching the garden she sat down, as a mother well might, and began to think of him. Suddenly, she was roused by a shrill whistle which seemed to come from the house, it was the ' family whistle,'

used to call each other's attention. Knowing no one was in the house, but thinking her husband might have returned unexpectedly, she hurried indoors, but the house was empty. As she stood in the kitchen thinking of the matter, the whistle sounded again, as if from the hall of the house. Interpreting this as a signal for herself to proceed with the job she had set out to do, she returned to the garden, reporting the strange occurrence to her husband on his return home some time later. Mrs. S. had never had any previous experience of anything supernatural and had certainly no expectation of anything of the kind.

About the same time my friend himself awoke one night with the clear sense that within his own hand lay that of his son. The sensation was that of holding a real physical hand and this impression remained with him for some time after he awoke. Later I gave him Mrs. Osborne Leonard's book, *The Last Crossing*, in which similar experiences are described. After perusing this, he commented, "Mrs. Leonard's experiences of etheric contact tallies with my own ; she also notes the fact that the apparent physical contact was made not through the bed-clothes but direct without intervention."

My friend's business office is in another locality from his home, and during this same period following the death, the office cleaner, who as a rule had gone before he arrived, waited to see him one morning saying she wished to tell him something. She related that on a previous morning, while busy at her work, she saw H., who worked in a room adjoining his father's office and was known to her from boyhood, standing in the doorway connecting his own and his father's room. She had told her husband of the appearance and he advised her to tell Mr. S. of the matter. Needless to say he listened with the greatest interest. The woman who was a very decent sort and had been employed by the firm for many years, said that she had never before had any similar experience. A short time afterwards this woman was taken suddenly ill and passed out in hospital.

These three occurrences seemed to indicate an effort at communication with his parents by H. and after my friend's visit to me, remembering our former *rapport*, I determined to make an attempt to contact the boy, but said nothing to

my friend as to my intention. Directed thought and great sympathy constituted my only link. In the first attempt I seemed to make little headway, and was almost giving up when there arose in my vision what seemed like a roughly sketched plan in pencil on an oblong piece of paper. I drew it as I saw it (See Fig. A), and wondered if the squares and oblongs represented houses. My attention was particularly directed to a large red blob against an oblong at the lower edge. It was roughly circular in shape something, I thought, like a large red strawberry. I sent the sketch to Mr. S. with some misgivings and described my attempts at contact. His reply came by the following post as follows. "H.'s mother and myself on looking at your sketch knew at once to what it referred. You have made a drawing of that part of the graveyard in which his body is laid. If I were going to direct anyone to that part of the cemetery I would have drawn it in similar fashion with perhaps a little more detail thus (See Fig. B). The oblongs represent neighbouring graves. I should also place an X, or an arrow, as indicating the position of H.'s grave in relation to the neighbouring ones. It was characteristic of my son in his lifetime that if he wished to direct anybody to an unknown place he would draw a sketch showing the roads etc., in such a way as would make it easy to find. In this case your 'red blob' has been used to indicate the position his grave occupied. To me this might conceivably convey a reminder of his seal in lawyer's sealing wax. His seal as the mark of his profession meant a great deal to him. The grave as marked in your sketch is exactly right in relation to the drive." Mr. S. adds, "My wife reminds me that the whole of the morning of the day I came to see you we spent with the stone-mason at the cemetery for the purpose of deciding upon a suitable memorial and we walked all over the cemetery trying to make up our minds. H. knew of my close interest in psychic matters and also of my strong friendly relationship with yourself and we have often spoken of you, so it is not surprising that a manifestation of his awareness should come through you."

Mr. S. had not mentioned this visit to the cemetery to me and though I believe I had an intimation of the funeral, it would convey nothing to me as I do not know the locality.

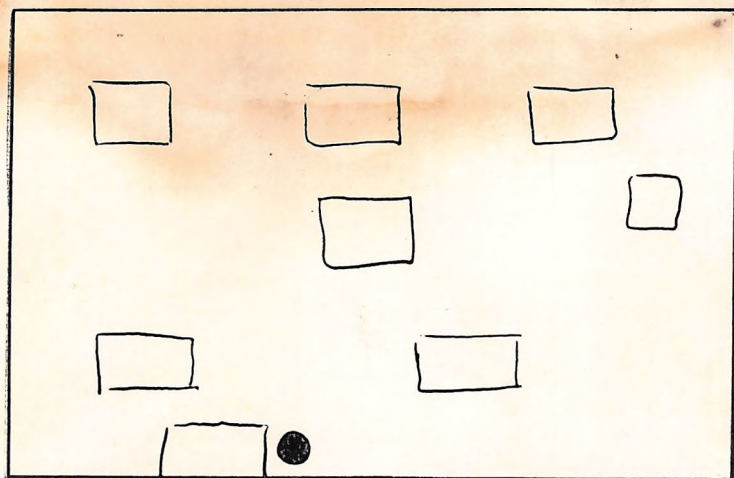


FIG. A. ROUGH SKETCH AS DRAWN BY MRS. MCKENZIE.

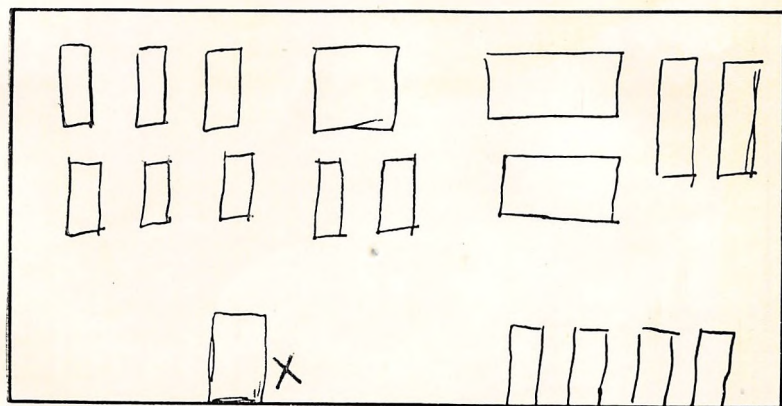


FIG. B. CONFIRMATORY SKETCH BY MR. SCOFIELD.

If I by any chance got this telepathically from my friend who must have had it in his consciousness at the time of his visit to me, who is responsible for the distinctive marking of the position by something which had no meaning for me—but which suggests to his father something significant regarding his son? Drawing sketches is not a habit of mine, but it would seem was characteristic of H.

Encouraged by this I made another attempt, holding Mr. S.'s letter as a point of contact. Soon I became aware of a powerful mental activity operating through me, very different from my own, which projected into my consciousness a stream of disjointed words almost like a telegraphic message, a perfect spate, which I wrote down as quickly as I could without any question. The words seemed to fall into groups, with but a brief pause between, then came a dead stop and I could get no more. There was no attempt at first at a sentence. Later, a few words would be run together but there was never a long message.

The words conveyed nothing to me but I was deeply interested in the urgency and speed with which they came. I have often received psychic messages but never in this fashion. Now this powerful mental force I learned was significant in relation to the mind of H. He was capable of sustained and extremely active thought.

The groups of words seemed to relate to his illness; to his room at home; to his business affairs, using legal terms and references not in my usual vocabulary, as if trying to give his father pointers as to the settlement of his affairs; to his last holiday, and to friends associated with him, naming some of these. No reference was made to his brother or sisters. Much of what came through on the first and subsequent occasions was known to his father. Was it his mind which provided me with the information or did H. take this chance opportunity to let his people know that he remembered his earth conditions and was still interested in the affairs which were connected with him? On several points, however, the knowledge was not in his father's mind and had to be verified. The following recognized groups and words will indicate what success I achieved; there were, however, many which Mr. S. could not place at all and I owe him a debt for the pains he took to follow

up references. My communications and his replies and corroborations are preserved. These communications came to me for a period of about two months and then began to "peter out." The communicator began to urge his parents to make themselves sensitive to his frequent presence with them but lost their evidential character. Assuming that H. was the author of the messages, he may have got tired at attempting more with the poor instrument at his disposal or he was satisfied that his parents had recognised his attempt.

His last communication seemed to indicate that he was satisfied and from that time, although I made one or two attempts, I had no further messages.

The words within inverted commas are a selection of those I received and are not words one would attribute to chance alone. The (Comments) are the corroboration from Mr. S., in his own words when replying to me, which he usually did within a few days of receiving my notes. The notes in brackets are further elucidations of my own.

THE COMMUNICATIONS

- I. "Anxious—irritable—A. . (A woman's name)—Health."
(Comment by Mr. S.) "This indicates his state of mind when ill. The name may apply to a helper in the home. This name has three letters as yours, but only the first is the same. She was most kind and sympathetic to him."

- II. "Pipe—Dot."

(Comment.) "H. smoked a pipe" (not too usual in these days of cigarettes). Mr. S. added in this connection that a few days before receiving my communication he had come across his son's pipe and the sight of it moved him more than other personal belongings.

- III. "Fishing—Tackle—Breworthy" (or a name which sounds like this, I said in my notes), "Clamber—Coast."

(Comment.) "The place H. took a holiday with a friend, in the spring before his illness developed, was Sheepwash, in Devon. I do not know it and on getting your notes I telephoned the G.W.R. Inquiry office, asking if I went to Sheepwash, which would be the nearest station. Was there a place near ending with 'worthy'? The clerk replied

that Holsworthy was not far distant but advised me to try the Southern Rly. I rang the Inquiry office of the S.R. and the clerk told me there was a little 'one-eyed' place $2\frac{1}{2}$ miles from Sheepwash called Beaworthy, with an inn. I wrote at once to the friend with whom H. had been on holiday and asked for the full postal address of the inn at which they had stayed. He 'phoned me at once . . . 'Hotel, Beaworthy, Sheepwash.' I did not know the name of the place Beaworthy, nor did his mother, and I have had to go to some trouble to get this information. 'Clamber—Coast'—does not convey much, except that one day on this holiday, H. got out of his depth when fishing and had to *clamber* up the banks of a stream with his waders full of water. It was this that gave him the chill which commenced his illness. The place is not on the coast. It was a fishing holiday, so 'Fishing and Tackle' are appropriate."

(Nothing of this had been mentioned to me nor what occasioned his illness, nor have I any acquaintance with this part of Devonshire.)

IV. "D . . ." (a rather unusual surname), "Electric plug—Feet on Fender—Sofa—Bedside table—Flowers—Joanna."

(Comment.) "'D . . .' This name is evidential. It is the name of one of his friends. This was the last friend he wrote to, a very special and intimate personal letter. In the other words he seems to be trying to give you a mental picture of the drawing-room (converted into a bedroom for him), in which he spent most of his illness. The electric plug was a source of annoyance to him as it was badly insulated. In the room was a large divan which he used. He had an invalid bedside table. The room had always many flowers and looked on the garden. 'Joanna' amuses me. That is the word he would use in speaking of the piano in the room. He was very fond of playing and when well enough would sit at it for an hour at a time strumming out tunes." (I personally had never heard the word "Joanna" applied to a piano and thought it was a woman's name. I have learned since that it is very familiar to the younger generation.)

"Feet on Fender."

(Comment.) "I think this is a facetious way of saying, 'I am at home here.' We have no fender in this room."

V. Leslie—Pat—W . . . (a rather unusual surname).

(Comment.) "Leslie is a friend's name and W . . . is also the name of a friend." (I got the sound of this name quite correctly, but the spelling of two letters wrong. Some time afterwards in talking with the friend with whom H. had spent the Devonshire holiday, Mr. S. was told that two other young people, not known to him, had joined them at Sheepwash, the name of one was 'Pat'.)

VI. "Canopy—Staircase."

(Comment.) "This is something really definite. Literally as you were writing the notes you sent me, there was a canopy of cloth extended over the large upper hall staircase. The decorations have been going on for four weeks. In order to prevent splashing on the oak staircase those sheets had been arranged to protect this and the staircase wall. 'Canopy' describes it excellently." (This item refers to work carried out after 'H's' death.)

VII. "Left wing or hand."

(Comment.) "This may be a reference to my own left 'wing' my arm, which is giving me trouble as the result of a fall at the moment."

"Collect accounts." "Nuff sed." (A feeling of impatience registered here.)

(Comment.) "After much debating with myself I decided last week to adopt some drastic measures to collect some old outstanding accounts. I think H. would feel very 'impatient' with my delay in this matter. 'Nuff sed' very characteristic of H.

VIII. "Hanging Clock—Bedstead—Armchair."

(Comment.) "This seems a reference to H.'s room again. The hanging clock is significant; it is one of these clocks in which the pendulum consists of a large hanging revolving disc; it swings round on a flat circle. A 'Bedstead' was moved into this room, the drawing-room, for his use during his illness. 'Armchair' is right here also, rather large and ponderous."

IX. "Muvver-Musser," or words with a similar sound.
(A great feeling of tenderness and affection came over me as I wrote them, I noted.)

(Comment.) "H. had all sorts of names for his mother. He would use 'Muyver' in fun, oftener 'maman.' Tenderness and affection would be right in this connection."

"Old School Tie"

(Comment.) "Last week his mother came across in his drawers a long woollen scarf she had knitted for him with his College colours. This with his cap he had kept and they evoked many memories." (Mr. S. did not know of this, it was only as he read my notes to his wife that she told him of handling the scarf recently.)

X. "Surprising—At the break of Day." (This was followed by a very clear mental picture of a girl with a number of details.)

(Comment.) "The picture you report is a very good description of the nurse in the Hospital to which H. was taken before his passing. She was with him at the end and was the only one he seemed to like there. She was possibly, the last thing he saw. The passing was sudden, 'surprising,' 'at the break of day,' and this picture seems to form a connecting link with these words. Both my wife and I recognized the description at once without any hesitation."

XI. "Sou-Sou," (as in Soudan or Souchong, I added.)

(Comment.) "These sounds, which you have sent me twice in your notes, had no meaning for me at the time of reception, but last night I awoke after a short dream in which I had been with H., and he mentioned that he had met Soutter, and that this was the 'Sou-Sou' he had been trying to get to you. S. was an old friend of mine, passed over 18 months ago, and was also much interested in my son's career."

XII. "Larceny—Take care—Look out—Safeguard yourself."

(Comment.) "These words are pregnant with meaning for me now though I attached no importance to them till some days after receiving your notes. I could see no

connection whatever. Then it came to my mind in a flash that I had advised a friend to write a letter regarding a matter on which he had asked my advice, which I had so worded that from a strictly legal point of view it might have made trouble, on the very lines indicated by the first word. I took steps at once to put this right and to 'safeguard' myself. This seems to indicate H.'s legal knowledge which was much in advance of my own."

ADDENDUM BY MR. H. C. SCOFIELD

(There was one other very striking instance during this same period, which I think worth reporting. I wrote to Mrs. McKenzie about it at the time, but she has not included it in her story.

I used to find that when I retired for the night, as soon as I turned in, I could frequently hear unaccountable and quite definite "knocks" or loud taps in and about the bedroom. At first I thought they could be accounted for as the crackings in the furniture, the expansion of hot-water pipes and their contraction at the end of the day and from similar causes. Although I tried to repeat the noises by myself I never was once successful. I could not get the same "sort of sound." On one occasion I audibly requested that if the noises were intended as manifestations of my son's presence, would he give me three *distinct and unmistakeable* knocks. These I used to get quite definitely. So much then for my own experiences.

Now, I used to find that these knocks were never given while my wife was in the room. It is customary for me to retire earlier than my wife, leaving her to follow some short time after.

It was strange, I thought, that his mother, between whom and her eldest son was the strongest bond of maternal affection conceivable, should not get evidences or manifestations similar to those which I obtained alone.

One night I audibly commented on this when alone in the room, and asked H. that he would that night let his mother know of his presence among us, by giving three distinct knocks. Having made this request, I went on reading my book and was

soon afterward fast asleep. I did not wake when my wife came up some time later.

Next morning as soon as we awoke my wife said, "Do you know, I am positively certain that Harry was in the room last night when I turned in. I would not awaken you as you were fast asleep, but no sooner had I got into bed, and turned off my light, than three loud knocks were given, they were made slowly and deliberately as if to enforce the idea that they were *distinct and unmistakeable.*"

I smiled and informed her that I considered them as being given in reply to a definite request, and told her then—and not till then—of my experiences and of my special request made the previous night, that she be given some indication of his presence.)

FURTHER NOTE BY MR. SCOFIELD AT MY REQUEST

With regard to the "whistle" incident that has been referred to. This was purely a domestic one and at the time both my wife and myself were a little mystified by it. It of course conveys nothing except to members of the family. His mother reported the incident to me when I came home only a few hours after the occurrence. Both she and I felt it was exactly his own method of calling attention to something that wanted doing without any "playing about" and to get on with the job, and was absolutely characteristic of him.

As regards the apparition of H seen by the office cleaner. The woman was a sensible "body" strictly truthful and reliable in all my 20 odd years of my dealings with her as an employer. For her to have stayed behind some hours especially to relate something, put her to inconvenience no doubt. I am quite certain she would not have gone to this trouble if she thought that it was of no interest. It will be understood that there was no desire at the time to intrude into the private griefs of her husband and her young family for verification and there is the same natural delicacy to refrain from doing so now. Between the date of the incident itself and the commencement of the illness that led to her demise was a matter of a few weeks only.

H. C. SCOFIELD,
15th November, 1938.

ATTESTATION NOTES BY MR. SCOFIELD ON THE INCIDENTS

My son, Harry, the H. referred to in the above article was, during his stay with us, a very "common-sense" young man. He was 30 years of age when he died. He was normal in every respect, loved all outdoor pursuits that did not involve strenuous exertion, due to a strain on his heart. He died from heart complications. His chief recreations were gardening, golf, fishing, walking, motoring. Earlier he had excelled at tennis.

By profession he was a solicitor, having passed all his examinations well up the lists. He seemed to take examinations and tests of a similar nature "in his stride" as it were. He was very successful in his own practice and was liked personally by clients, professional brethren and with all with whom he came into contact. We had been always very close companions, fished, golfed, motored together, worked in the same offices, all day and every day, were members of the same Craft, in short there was as close a bond as could be imagined as between father and son.

At the time I was receiving the various "messages" both myself and my wife were feeling the reaction after our son's long and anxious illness—feeling hopeful and hopeless by turns, over a long period.

I must say that when I received the first "messages" I found it difficult to make sense of them because of their disjointed nature. After a time, however, light seemed to break in on them, and I felt an urge to make enquiries concerning them.

The "Beaworthy" incident for instance was, in my opinion, most evidential. The place is not marked on any map that I had—the usual motoring road maps. It hasn't even a railway station within some few miles and the enquiries I made from those concerned to get to the bottom of the references were many and made without disclosing my object.

There were other incidents, not dealt with in the article; those that are dealt with are naturally condensed in reporting them here. The references as they reached me were examined carefully and critically within a day or so of their being received. We are very grateful to Mrs. McKenzie for the time and trouble taken by her to bring the contact. It should be noted that since the incident of the three knocks given for his mother's benefit at my special request, nothing whatever has been heard. No further messages have been received and the whole matter seems to have dropped most disappointingly.

I have for many years taken a keen interest in psychical research as an earnest enquirer. I am not mediumistic. I have sat with a good many mediums at different times at the College and elsewhere. I am considered critical. I was for some time very active in College

matters during the late principal's time (Mr. Hewat McKenzie), mostly associating myself with the business side of the College affairs.

I can only add that the article referred to above is in my opinion fairly reported and without "padding," "journalise" or otherwise distorted for publication purposes.

H. C. SCOFIELD.

11th November, 1938.

ATTESTATION BY MRS. SCOFIELD

I have carefully read over the notes prepared for the article "Telepathy or Spirit Return" above, concerning the matters referred to.

I am in entire agreement with them and consider that they are fairly reported. Certainly nothing has been added to them from the notes as they were received at the time as I can personally testify. My husband's notes referring to the knocks in the bedroom incident are also as stated.

The sense of "contact" with my son was real in the best and finest sense and I am indeed personally grateful to Mrs. McKenzie, who has taken so much trouble in the matter, for the sense of personal contact she brought me. It has done more than anything else could possibly have done to soften the very hard blow we received.

N. G. SCOFIELD (Mrs.),

11th November, 1938

THE IMMORTAL ROAD

By W. E. M. Abbott. (Stockwell. 3/6)

This is a simple and straightforward narrative of the development of a circle in Sydney, Australia.

There is nothing unique in Mr. Abbott's experiences, many people have learned of the truth of survival in similar circumstances, but this is not to say that Mr. Abbott's unpretentious little volume is of no value; quite the contrary. There is obvious sincerity and not a little wisdom in his attitude toward the whole subject. In Mrs. Ford (pseudonym) the circle appears to possess a gifted medium who has done much valuable work. Later Mr. Abbott extended his investigations and discovered in Mrs. Leisk an excellent healer, in conjunction with her control "Dr. Munro." The lectures given through Mrs. Ford and quoted by the author, could have been condensed with advantage, Messages and teachings coming as they do through the medium's subliminal consciousness are practically always verbose and contain a great deal of repetition. There is a foreword by Sir Oliver Lodge.

V.A.

RADIATION AND PSYCHOMETRY

By E. B. GIBBES

(A script through the mediumship of Miss Geraldine Cummins is welcome and valuable. While much has been published—*The Scripts of Cleophas, Paul in Athens, The Great Days of Ephesus, The Road to Immortality, Beyond Human Personality, The Childhood of Jesus*—and become available for all, there are many writings which have never been printed. The following is one of those bearing on matters which are widely discussed to-day, and we are indebted to Miss Cummins and to her friend and co-worker Miss Gibbes, for preparing this for publication for the pages of *Psychic Science*.—ED.)

Exactly ten years ago (November 30th, 1928) when Miss Geraldine Cummins and I were sitting for automatic writing, a messenger calling himself the "Second Messenger" or "The Messenger of the Scroll," wrote a script that was strange to us. At a subsequent sitting he gave further information on the same subject in each case drawing diagrams in an attempt to illustrate his meaning.

At the time the writing came, divining—or dowsing—healing by radiations, diagnosing by the pendulum, radio activity and even psychometry were not matters of public interest as they are to-day.

In an address to the British Society of Dowsters in December, 1937, Dr. Braun defines radiation as "the oldest of all facts, the fabric of the world, Life itself, a sort of bombardment of infinitely small particles through the ether going and coming from and to everything in the world. The existence of these radiations has always been admitted by thinking people of all types from the mystic to the scientist. The ancient Egyptians acknowledged them. The Druids built their temples where favourable radiations emanated from the ground. Radiation is everywhere. Its origin may be animal, mineral or vegetable, it may be cosmic or it may be artificial . . . Light, heat, electricity are all manifestations of the same system of radiations, the difference between them being only one of length or frequency of the vibrations of what is called the Ether."

Dr. Braun works with the pendulum and he further says: "Health is a harmonious balance of radiations. Illness is the loss of that balance. A cure will be brought about by a return to it. . . ."

He also observes: "The processes of life involve a mechanism similar to a radio set depending for its working on a definite series of radiations, of life rays of various wave-lengths from the living substances of the body. These rays change with the state of activity of the protoplasm. . . ."

Scientific instruments (of which I have one) have recently come to this country from America. They are based on radio-active principles and on the theory that everything in the Universe has its own individual rate of vibration. It is claimed that, by intelli-

gent use of these instruments, certain of Nature's own curative powers can be focused, amplified and transmitted back to the patient. The instrument is founded on the idea of wireless waves and can be 'tuned in' to the various organs and tissues of the body, health being restored or improved by processes involving an invisible light energy.

In this connection the script to which I refer in the opening paragraph of this article would seem to have particular interest. It gives a curious account of radiations as known many years ago and appears to have a bearing on the latest discoveries made in regard to its character. Questions asked by me are omitted. With the exception of changing "be" into "is" or "are," in order to facilitate reading, the script which follows is given in its original form.

THE SCRIPT

"The Mighty Alchemists were the masters who came from the west to Egypt bearing with them the knowledge of the Breath of Life, of the Winds of God. They had understanding of the clay wherewith all things are fashioned. They had learned that, within the metals, within the rocks, within the plants and all that hath life, there floweth this breath, this sea that passeth through all that the eye can perceive—yet no eye may perceive it.*

"And these sages learned also that there are two kinds of this Life-Breath, wherefore, let the word "Pneuma" signify that kind which entereth into all the insects, fishes, beasts, birds and man; into all that goeth to and fro. And call the other the 'Still Power.'

"Now I would have thee know that, whereas these two are, in their nature, the same—these two are 'breath of life'—there is another power which ye shall call 'light.' Now light is that thing ye call 'Mind.' Cast not your understanding forth towards the sun. Light be more than the sun or its rays. Light, ye will find, is spread throughout the universe; and such light is in those places where the eye can perceive naught, where there is night alone.

"Now hearken to me, I speak to ye twain. There be these two rivers—breath of life and light; light fearful and glorious, and these two flow from the Throne of God. The Ancients knew of them and in their temples they had strange shapen works which could show to their eyes and to their minds the

* The "First Matter," known by many other names.

flow of life and of light. These two are one at source, but these two divide when they enter into the world of man.

"Now within this flowing light that giveth out no brightness to the eye, is all memory, all mind. And behold, these Alchemists of old perceived it as a spider's web that spread its myriad strands over all the earth; that gave movement, and the desire for it, to all living things. They perceived also that the stones and rocks—what may not move itself—received the light and the breath of life also.

"But they differed from the other kind in that there is also a pool which is a receiver for living things. There is an invisible shape which, like the mill-wheel, hath the power to move and be moved by the waters.

"Ye would call that 'soul' and verily, it is so. But soul also is of the substance of light. And so it hath come to pass that soul be a further essence of this light. It is like unto water that hath turned to ice, it floweth not, but it hath the power to draw the flow of light to it.

"And now I would show ye that, as there is this invisible web of mind or light that spanneth the whole earth, so there is also its kinsman—breath of life. It spreadeth and passeth in and out of all that is visible. It riseth up and down. Behold the manner in which it journeyeth, (see description, par. 5, p. 207).

"It goeth into several rounds and then returneth on these rounds making a second round. That be the manner of its journeying. And in this fashion it bindeth, or may bind together all the rocks, the stones and the metals.

"Now one part of light floweth through these substances also. And those who had understanding, knew that, as light containeth the thought of God—containeth within it all that has been and all that shall be—there should be some device whereby, through some precious stone that they learned had the power to draw light, there would be imaged about it those memories of the past they yearned to know or those happenings in the future that they would read.

"Howsoever, it was needful that the soul, which is the mill-wheel of thought, should send out the desire for that knowledge of the past or of the time to come which it would know. But only would it serve after a certain fashion. Wherefore, desire is the gathering up of the power of light,

seeking to draw that power which is of its kin. This, the ancients knew, would come through hours of stillness, hours passed in the solitude and dimness, so that their light, their minds, would be disentangled from the web of other minds. And then through the power contained within the stone, would they read the images of the past or of what was to come.

"Now the Urim and Thummim served this purpose and this precious stone of mystery was like unto tinder. The mind or will of man bent on it made the flare or flame and in that flame was the image of the secret knowledge they would gather into their understanding.

"There be no good words in your tongue to image what I have essayed to shew ye—the mystery of the Urim and Thummim. This stone served the priests through many ages. The knowledge of it was not set down on parchment for there are other great powers that may be loosed through an understanding of breath of life and light; the two that are one and yet not one. So only by word of mouth was this knowledge passed on through generations.

"I am told by others of our Company that the Master Christ had understanding of breath of life and of light. Through these two He healed the sick. But only because of a pure life and through long preparation of the mind, had He the power to work miracles. Verily, these miracles were wrought through His knowledge of the invisible elements.

"Between two jewels though they be apart, there will be a unity inasmuch as these rays will join them, wherefore they can play upon one another after this fashion. (Here followed *first* a quick sketch of two parallel concentric circles, one connected with the other by a line of radiation. A *second* sketch indicated a stone connected by four concentric connected circles increasing in size as they linked up with a second stone.)

"Many secrets may be revealed if it is remembered that there be this winding, twisting power between certain substances and that they play upon one another in this fashion. Even as men with other men commune, so may metals commune—life, like the rivers, flowing to and from them.

"There be no word in any tongue of earth that signifieth the Still Power.

"Howsoever, I would show ye that these two, the still or stilling power and the pure life-breath, are of the same kind and yet not the same. For there be, in the pure life-breath, a certain glow from which is taken what is needful to shape the building that containeth the soul of man or the soul of the beast—the shape that hath the power to draw within it, light, which is mind. Wherefore, a stone liveth not after the fashion of man or beast for it receiveth only the Life-power as a flowing tide. But the beast, man, the insect, all have that building or shape which is mind, or the beginning of mind, and they can, therefore, order that body which is their own.

"But only a spark of the light will serve in the dull shape of clay—mind and wisdom are dulled when they enter the body's heaviness. But they give it power to move, to come and go, and shape other clay into new forms. This building of the soul, this temple of mind, which is noble when it is the soul of a sage, perisheth not with the death of the body.

"I have sought to show ye how it be that the life-breath passeth through metals and stones, through insects, birds, beasts, fishes and man and yet these differ to the fleshly eye. Whatever hath power to move or even to grow, draweth to it what I have called light, which is mind. Rocks and stones have no mind, no soul behind them.

"Now thou mayest well ask: 'In what manner doth man differ in the Invisible from the beast or plant?' Verily, man possesseth what might be called an invisible temple wherein the power of mind can labour with greater ease and greater skill. The plant hath but what might be likened unto a tent only, that containeth mind for it. The structure of soul alone differeth between man, the plant, the beast and the insect, or the fish. One be simpler than the other, and each passeth in due season from a lower state to a higher, from the plant to the fish, the fish to the insect, and thence through bird and beast to man.

"I would have ye know that, as the metals commune with one another—life-breath passing to and fro between them—so also is there communion without man's knowledge between soul and soul. They commune according to the fashion of the light that is within them—light of mind flowing to light of mind. But there are some who may not commune with

others. It is according to the nature of each soul, that the one may play upon the other.* Some will draw light from you and you may draw light from others and yet your conversation may be but 'yea' or 'nay' with such beings. This play and interplay is not by word of mouth it is through the power of the mind alone. It is well that thou shouldst have understanding of this. Not in your time, peradventure, but in a later time, shall man learn the secret of conversation between minds where no sound is uttered. Space will not break in upon such conversation once there is a link between such minds. First must the link be forged but after that ye may commune with one another even if the width of the earth is interposed between ye. Verily, only that which be within your heads hindereth ye in this fashion of communion.

"A time will come when thou wilt not seek to speak across the wide spaces to thy brother, thou wilt send out to him a stream of light—light being mind. And it will be received by his mind, even as sound is now received by his ears. Hast thou understanding? Even as metals commune with one another so may men commune with one another in the aftertime.

"Study Life-breath and study Light. By these two will men discover how there may be communion between all things visible. Let men seek to make shapes that will discover to them the very breath of life—that will discover to them *light*. For light is the substance of mind. The ancients devised such shapes but those who followed after were backsliders and these precious secrets were lost."

A connection is suggested between this script and Job v. 23. "For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee."

What the Messenger calls "Light, which is mind," appears to be what the psychometrist gets into touch with when in contact with an object from which it is possible to obtain mental radiations. What he designates as "pneuma" or "Life-breath" would seem to be what is now known as radiation and is what diviners and users of the pendulum pick up when diagnosing. Life-breath may also be the energy which radiates from human beings as a light energy which can be to some extent controlled by the instrument to which I have referred.

In view of the developments on these lines, it appears that some life force is hereby tapped. In this respect the last paragraph of the Messenger's script is particularly noteworthy.

* i.e., Personal Magnetism.

EXPERIMENTAL TELEPATHY

BY RENÉ WARCOLLIER

(Published by Boston S.P.R., Mass., U.S.A.)

The Boston S.P.R. has opportunely at this moment when the reality of Telepathy as experimentally proved is under world-wide discussion, prepared and published this valuable volume of experimental work by René Warcollier, a French student well known to all serious investigators in this subject. Prof. Gardner Murphy, Professor of Psychology at Columbia University, has ably abridged and edited Warcollier's previous work, *La Télépathie*, published in 1921, and has included subsequent articles which have appeared from the pen of M. Warcollier in the pages of the *Revue Métapsychique* and also material which has never been published, so that we have a comprehensive view of his progressive experimental work and his views on the subject over many years. Apart from Dr. Rhine's *Extra Sensory Perception*, which covers a different kind of experimentation, this is certainly the most important book on Telepathy published since the appearance of *Mental Radio*, the record of experiments by Mr. and Mrs. Upton Sinclair, but unlike it, which dealt so ably with the work of one percipient, Mrs. Upton Sinclair, this covers the work of a large group and also experiments made between groups in France and Boston with some success. Mr. S. G. Soal in London and M. Warcollier in Paris had some years previously also carried out such group experiments. The publication of the book, we are told in a preface, has been made possible by private donations, a large one coming from the Director of the Zenith Radio Corporation in U.S.A. Broadcasting interest in Telepathy there has far outstripped anything attempted in England.

Many students interested in Telepathy may have little patience with the statistical efforts recently made to verify the fact of transmission between mind and mind, but all may read this book with interest, for it is a record of experiments such as any home or society group may undertake for themselves, and unless we experiment practically with Telepathy we can know little about it. The College has from time to

time had such experimental classes and has verified many of the phases dealt with by the author. But he has given years of continuous study as against a few weeks and becomes a master to whom we may profitably listen. He has worked with a selected group of intelligent persons which he has been able to keep together, a group, he says, "bound to myself by strong ties of friendship," an important point in a study in which personal *rapprochement* enters so largely.

The aim has been the detection of a selected image intentionally presented, especially a visual image: the novel method of using *batteries* of agents for transmission and *batteries* of percipients was used instead of the single one for each purpose usually employed. Experiment has shown that as the number of agents has been increased their influence has become less; this we can understand; all agents, even when concentrating on the same image, do not necessarily see it in the same way, and the result for the percipient may be a confused image. Groups of percipients were, however, found useful as showing how different aspects of the image transmitted were received.

Gifted subjects are rare and can only be found by experimental selection. It is better to make no suggestion whatsoever as to what is to be transmitted; e.g., if one should say, "Now this image is really impressive," the power of association in the mind of a percipient may become so active that no correct image can reach him. Quietness, a dim light or even darkness, a degree of abstraction, these are essential requisites for success. Warcollier encouraged his agents, of whom he was often one himself, to sketch what they meant to transmit as a means of concentration, but like all other experimentors found that what was received by the percipient had often no relation to the image, but instead, a previous thought in the agent's mind might appear, or sometimes some feeble aspect of the image. A detail not particularly concentrated upon at all might be received clearly, or a fragment which, standing by itself, meant nothing to the percipient who failed to name the image at all, as when, on one occasion, the horns of a bull were registered but no sign of the body of the animal or the scene in which it appeared as the agent had tried to transmit. It is a maddening subject when it comes to experimentation and has little of the vivid clear-cut directness of spontaneous

telepathy. The percipients in the group were also asked to sketch their findings and the book is replete with many illustrations of these which are of considerable help to the reader in following the author's arguments.

How the agent transmits an image, is usefully discussed. Think of the image clearly and then discharge it towards the percipient, says one, as if releasing the mind. This idea implies not only accord between agent and percipient considered so essential but also the projection of a kind of energy. Another thinks that quiet meditative thought on the image may be best or even the mind just turned towards the percipient. The transmission may be on the wave principle or it may be an actual *current* of thought ; it is not established conclusively. Again, What is transmitted ? Is it the name of the object or only the idea of it ? Can it be partly lost in transference or does the percipient fail in complete registration ? Again the answer is, we do not know. Warcollier does not agree that thought itself is transmitted but only that independent transmission of emotions, images, concepts, has been verified. This need not be *spatial*, for sometimes the percipients were travelling about and the agent had no locality on which to fix his mind, although to be able to do so is a help to some agents. The idea is that both meet in a psychic realm and make contact at a common centre by accord at the moment. It is a psychological process, though some unknown physical factor seems to operate also. The energy used in transmission may set up a kind of luminosity which may call the attention of the percipient to the image ; but again we are in a region of pure supposition.

The author discusses analogies between radio-transmission and telepathy, but the fact that distance seems to offer no hindrance to the latter limits us in this field. Many new aspects of modern physics are helpful, for if our material bodies are whirlwind centres of forces reacting on each other, we can more easily visualize the influence of mind force upon these. Can the Telepathic faculty be developed, and by what means ? The answer is that we can study conditions of transmission and reception and gain a certain facility but this is done at a great price of wearisome attention and time. Not everyone can be a good agent, it is easier to be a percipient. The latter

is more important than the former. Warcollier has a theory of a *psychic charge* being left in anything which has been looked at or handled by a human being, that it is this which makes perception possible and may explain psychometrical mysteries and even hauntings. He advises students not to be discouraged by the monotony of experimental work, casual attempts are no use and may even be harmful. He cannot see, so far, any practical field of application for its use, though its proof should be of immense value both to psychologists and to physicists, and in the ethical field it should enforce the thought of the essential unity of all things and the idea of the brotherhood of man.

But experimental Telepathy never attains the beauty of the spontaneous instances. These remain "A matter of the heart and will always give better warning than any wireless of dangers to which loved ones may be exposed."

M. Warcollier is fully convinced of telepathy between the living, that it occurs constantly and continuously among all living beings asleep or awake. He is not so convinced of telepathy from those out of the body and leaves this an open question as far as he is concerned. We thank him for the painstaking work he has accomplished with his group and if he sounds a little discouraged that no greater fruit has been gathered, he has covered much ground for us and made us aware of authorities in other countries who have laboured in this field. The harvest will be gathered by other hands because he has sown so well.

BOOKS RECEIVED FOR REVIEW

- Ghosts and Apparitions*, by W. H. Salter. (G. Bell & Son. 3/6 net).
Creds in Conflict, by Rev. Leslie Belton. (Dent. 6/- net).
The Sea Priestess, by Dion Fortune. (3 Queensborough Tce., W.2. 7/6 net.)
Red Cloud Speaks, Trance addresses by Estelle Roberts. (Psychic Press. 3/6 net.)
Amalettes, Talismans and Pantacles (French), by Jean Marquès Rivière. (Payot, Paris.)
The Great Mystery of Life Beyond Death, by H. L. Kaji. (The New Book Coy., Bombay. 6/- net.)
The Psychic Review. The Gateway Centre, 11 Westbourne Gardens, W.2. (Price 3d.)
The Shadow of Atlantis, by Col. Braghine. (Rider, 15/-.)

NOTES BY THE WAY

The weekly Lectures at the College during the last term have been of exceptional educational interest to students, and, except for the Crisis week, very well attended, considering the multiplicity of attractions offered to psychic groups in London.

Col. C. M. Rivers-Moore, whose story of Hurley Priory is given in part in this issue, and which may subsequently appear in book form, opened the session with a lantern lecture, when his beautiful slides of the past and present history of this old foundation commanded our admiration. Both he and Mrs. Rivers-Moore are excellent speakers and can interest any audience.

* * *

Mrs. Zoë Richmond, on "Evidence of Purpose in Psychic Communication," the subject of her recent book, gave a thoughtful and provocative address, while Mr. Abdy Collins had an expansive subject on, "The Whole Case for Survival," which may appear shortly in book form. The Rev. Drayton Thomas, on "Telepathy does not explain," piled up his arguments for spirit intervention, illustrated by many of his case studies with Mrs. Osborne Leonard, in such a convincing way as might have brought conviction to the veriest sceptic as to the possibilities of survival.

"Passive and Positive aspects of Mediumship," gave that charming and cogent speaker, Miss Phoebe Payne, who has all the ability of a teacher, an opportunity to present new view points on psychic development illustrated from her own practical experience. Mr. Wallis Mansford interested us again in his account of psychic contacts with a group of poets and recounted the enlightenment and incentive to many journeys which had arisen out of these.

* * *

A new and interesting speaker was Mr. I. Bateman, whose subject, "Psycho-Therapy versus Black Magic," was illustrated by remarkable and unique lantern slides taken by himself among native tribes in South Africa. He gave instances of remarkable healing cures which he had witnessed there and told of the help and instruction he had received from one famous witch doctor.

Mr. Bateman insisted on giving his lecture though it was obvious he was in great pain and next day had to enter hospital and passed on a fortnight later. He was an excellent healer and a man of great courage. We extend to Mrs. Maude Bateman, our worker, our sympathy in the passing of her husband.

* * *

Mrs. Marjorie Livingston's lecture on "Initiation" was of still another order, and this well-known writer and teacher gave an illuminating address.

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From our visiting medium, Bertha Harris, we had two excellent talks on "The Aura" and on "Destiny versus Freewill." Mrs. Harris has a telling way of presenting her matter, and enriches this by many instances from her own wide experience as a psychic.

Mrs. Lilian Bailey of Crewe has been amongst us again and is making many friends in London by her trance gift, which grows in power as she gains confidence.

Mr. Jordan-Gill made a first visit in December and made an excellent impression by his good psychic gifts and by his personal sincerity. In addition to these three visiting mediums our own staff have continued their regular valued work. Mr. Philip Sharplin has had a very busy term and his weekly clinic has been of service to many through his fine powers of diagnosis. Miss Naomi Bacon, Mrs. Fairclough, and Mrs. Bateman, have been called upon to deal with many varying aspects of human need to which their psychic discernment has ministered.

* * *

In the Discussion Teas, which might have been better attended, one of our members, Mrs. Olive Gillespie, gave an interesting talk on "Predictions Fulfilled," out of her own experience, and showed the value of careful records of psychic experiences. A new speaker, Mrs. John Richardson, gave us a "Teaching" in trance, and all felt a noble and illuminating presence behind the spoken words. Mr. Ronald McCorquodale was another new speaker and his address and clairvoyance were received with interest.

Mrs. V. Austin opened a very useful discussion on Bozzano's "Discarnate Influence in Human Life."

* * *

A fairly constant group of students followed the Hon. Principal's course of lectures on Mental Mediumship; with this was combined, at the end of each class, practice in Thought-Transference which yielded some interesting results.

The above account fairly represents a session's work at the College, which has to deal with students at many stages of interest and must be varied to meet their needs. All these individual and group talks were allied with recommendations of books from the splendid College Library, which is free to all members, and it was noted how many books were in demand relating to the subjects on the programme.

* * *

Mrs. Kitchen's devoted work as Librarian has been widely appreciated and finishes with this term, as for a period she is going into residence in the country for recuperation and study. Her work, too, as a leader of one of the Developing classes, which requires so much care, has been most valuable to many, who view her departure with regret. Many have benefited

also by her individual instruction in development, especially some, who, in London but for a short period, have taken the opportunity to prepare themselves as group leaders when they go abroad, where the need is great. Amongst these Miss Eva Barrett from Rome, and Mrs. Boyer from Buenos Ayres, have been assiduous students.

To Miss K. Coates and to Mr. Glover Botham, who have led other developing groups our thanks are due for their excellent help.

* * *

Visits from country members are very welcome. They come both to receive and to give. One, a Liverpool doctor, came with a friend to verify, by experiment with complete strangers, a gift of automatic writing, and was successful in doing so when at the College. Another, from Wales, came for a few days out of a busy professional life to make experiments which would verify results of his own, by making contacts denied him in his own surroundings.

* * *

Mrs. Eileen Garrett has returned to the United States for the winter, but hopes to be in England again in the spring. A good deal of correspondence reached the Editor regarding the medical report relating to Mrs. Garrett's mediumistic 'controls' dealt with in the October issue of *PSYCHIC SCIENCE*. Mrs. Garrett prefers to leave this as it stands for the judgment of readers.

Miss May Walker has returned from a long visit to South Africa where she made useful psychic contacts and is now on her way to Australia and New Zealand. She may subsequently settle in Canada to make constant contact with a psychic group in Ontario interested in the work of Mr. Thomas Lacey, a voice and inspirational medium, whose teachings are inspiring and helpful.

* * *

The November issue of *The Journal of the American Society for Psychical Research* records that Mr. Dennis Conan Doyle, the College Vice-President, took part in an interesting telepathic experiment in New York, in February, 1937, in which 'Margery,' Mrs. Dr. Crandon, and Mrs. Litzelmann were the mediums. They both correctly wrote rather unusual words, thought of previously by a doctor co-operating in the experiment and living many miles from New York. The President of the Society vouches for the conditions of the experiment.

* * *

Dr. Sidney J. Peters, M.P., the President of the Cambridge Society for Psychic Investigation, associated with the College, paid us a welcome visit recently and took the chair at Mr. Drayton Thomas's lecture. This society held its annual Dinner in December and continues its interesting lecture programme under the Secretaryship of Mr. Edmund Wings.

Mr. L. Allison, the Secretary of the Leeds Psychic Research

Society, writes that 2,000 pamphlets of the late Dr. Maxwell-Telling's address, "Death and its Values," have been distributed in many parts of the world and a reprint of a further 3,000 has been undertaken at 2d. per copy, post free, and a reduction on dozens ordered.

The Edinburgh Psychic College and Library have had a very busy season, and in December, planned a big propaganda meeting with Mr. Ernest Keeling as speaker, and Mrs. Helen Hughes as clairvoyant.

* * *

Miss Alta Piper, the daughter of the famous Mrs. Piper of U.S.A., gave the International Institute for Psychical Research an interesting talk in December on aspects of mediumship illustrated from Mrs. Piper's work. We understand that Miss Piper has a new book ready for the press, which will be welcomed, as she has had unique opportunities to study mental mediumship.

* * *

The thanks of the College is extended to Miss E. Barrett, Mrs. Caldwell and Miss Hawks for kind gifts of flowers.

BOOKS ADDED TO THE LIBRARY

SINCE OCTOBER, 1938

* New Books

	<i>Cat. No.</i>	<i>Published</i>
*ABBOT, W. E. M. "The Immortal Road" ..	23	1938
*BELTON, REV. LESLIE. "Creeds in Conflict" ..	82	1938
*BRAGHINE, COL. A. "The Shadow of Atlantis" ..	81	1938
*DARE, M. PAUL. "Indian Underworld" ..	1194	1938
DOYLE, SIR A. CONAN. "The New Revelation" and "The Vital Message" (New combined edition)	1189	1938
*DUNNE, J. W. "The New Immortality" ..	2882	1938
MARRYATT, FLORENCE. "There is no Death" (New 3rd Edition) ..	569	1938
MCDUGALL, WM., M.D. "Body and Mind" ..	582	1911
*"RED CLOUD." "Red Cloud Speaks" ..	719	1938
*SALTMARSH, H. F. "Fore-Knowledge" ..	756	1938
*SCRIBE, THE. "Fragments of the Hidden Years of Jesus" ..	755	1938
*WARCOLLIER, RENÉ. "Experimental Telepathy" ..	923	1938

The thanks of the College are extended to Miss Agar for her kind gift to the Library.

BOOK REVIEWS

THERE IS NO DEATH

By Florence Marryatt. (Psychic Press Ltd. 3/6 net)

This is a reprint of the very popular book first published in 1891, though this issue gives it as 1917. It was a best seller of its day, and gave to a largely incredulous world first-hand information gleaned by the popular authoress during her personal investigations of psychic facts, both in Britain and in the U.S.A. To-day, faced by something like a dearth of physical mediums or, at least of those who will submit to exact conditions of observation, these records will recall to many the giants of the past.

B.McK.

FRAGMENTS OF THE HIDDEN LIFE OF JESUS

(Daniel & Co., Ltd. 2/6)

This modest volume supplies only a fragment of the life of Jesus, but it will be welcomed by many who have desired that some light should be shed upon the missing years of his ministry and will feel that it supplements in a very satisfactory way the incomplete gospel narrative.

True, there is not much that can be called "teaching" but perhaps one of the most interesting incidents relates to the process of dematerialization when Jesus left Thibet and began the last phase of his travels in Egypt. This process, though mentioned more than once in the Bible, has always been left as an inexplicable miracle, while Spiritualists will recognize it as one of the manifestations of natural law.

The descriptions of the surroundings both Eastern and Egyptian are beautiful and restrained, and form a picturesque background to the somewhat dreary setting of the Palestine scene.

The book is stated to have been dictated by a High Spirit through the mediumship of Mrs. Gradon Thomas and taken down by an anonymous "Scribe."

E.M.J.

WHAT IS MEDIUMSHIP

By Horace Leaf, F.R.G.S. (The Psychic Press. 3/6 net)

Mr. Horace Leaf has given us in popular form in this volume his considered views on Mediumship, condensing the matter which appeared in his previous larger book, *The Psychology and Development of Mediumship*. But new matter has also been added, culled from later experience and from his long travels in other lands where he had unique opportunities of seeing mediumship exercised under many conditions. He speaks as an authority, of whom we have but too few, for he has himself fine psychic powers, and is at the same time a keen student of the psychological conditions under which mediumship may be safely and usefully cultivated. This is a handbook no intending student should be without.

B.McK.

THE NEW REVELATION AND THE VITAL MESSAGE

By Arthur Conan Doyle. (The Psychic Press. 3/6 net)

Sir Arthur Conan Doyle's swift and skilful pen which was ever at the service of psychic knowledge, gave us in the years immediately following the war, these two volumes which expressed his views of the purpose of the New Revelation, and in the Vital Message, his consciousness of its deep importance to humanity. With unwearying haste and with all the resources at his disposal he continued his service with his pen to the end of his life. The Psychic Press has usefully combined these two books in one volume, which will reach the hearts and hands of many new inquirers and remind us anew of "The brave men and women, humble and learned, who have had the moral courage during seventy (now eighty) years to face ridicule or worldly disadvantage in order to testify to an all-important truth." So did his dedication run.

B.McK.

THE BETTY BOOK

By Stewart Edward White

(Messrs. E. P. Dutton & Co., New York. Dollars 2.50)

Mr. Stewart Edward White's name as a writer, well known in this country as well as famous in the United States, is sufficient endorsement to ensure attention to this book, and we congratulate him on his courage in publishing it. It is a book of mediumistic communications, received over a period of nineteen years, through the mediumship of 'Betty'; these communications continue to be received to-day from a group of communicators who give no names but call themselves the 'Invisibles.' A long review appeared in *Light* of Sept. 8th, to which readers may be referred for an idea of the teachings received. Betty, the 'Station' as she is called, receives these in a state of semi-trance. She has been carefully trained to become readily receptive to another plane of consciousness in which she can, both by impression and by picture, receive the teaching and translate back through her ordinary consciousness. The teaching is ethical and its contents may be compared to instructions on 'a way of life,' by personal discipline and action, such as many students in the East and in the West have undertaken under inspired living teachers.

To the medium and to the recorder this was fresh and illuminating and found expression in their personal lives and in their relation with others in a satisfying way. The author forces no views upon his readers as to the origin of the teaching; for himself he is convinced that the 'Invisibles' are responsible, as they claim. The greatest care in recording and indexing has been used from the beginning of the mediumship, and it is from these records that the book has been compiled. The technique used in this mediumship is usefully discussed in a closing chapter and an appendix deals with a group of experiments, in association with several friends, with no professional medium present, when noteworthy manifestations of spirit-substance were observed.

This volume could be a suitable text-book for study by those who, like Mr. and Mrs. White, are intent upon pursuing a course of home experimentation.

B.McK.

DISCARNATE INFLUENCE IN HUMAN LIFE

By Ernesto Bozzano. Translated by Isabel Emerson.

(Published under the auspices of the International Institute for Psychical Research. Price, 8/6 net.)

Students are indebted to the International Institute for Psychical Research for having undertaken the publication in this country of Signor Bozzano's latest work, which has been issued with a preface by the Hon. Ralph Shirley and in a translation by Isabel Emerson, for it shows the author's powers of analysis and synthesis functioning with unabated vigour. In a foreword the author explains how the present book came to be written. The Committee of the Spiritualist Congress of Glasgow (1937) invited Signor Bozzano to contribute a résumé of his work on the theme 'Animism or Spiritism. Which view explains the facts?'

Characteristically, Signor Bozzano accepted without hesitation, though it meant summing up the greater part of his work during forty years, and immediately started on what he justly describes as his 'formidable task'; this book is the result. As readers of his previous work will realize Signor Bozzano is a convinced upholder of the Survivalist or Spiritistic hypothesis. He was very far from this position, however, when he first embarked on his studies.

His creed at that time, he tells us, was Herbert Spencer's positivist-mechanistic concept of the Universe, and he gravitated towards the orbits of Buchner, Moleschott and Haeckel, mentioning this expressly because he has been accused by critics of a "congenital mysticism" which disturbed his calm judgment! however, a paper sent to him on Telepathy set him thinking along new lines. Immediately he realized the immense complexity of this new "Science of the Soul," and accordingly put nine years of hard work behind him before committing his opinions to paper. He examines various hypotheses which have been formulated to account for the subliminal faculties, or what he terms "spontaneous irruptions of subconscious faculties on the conscious or normal plane," such irruptions of course constituting the difference between "sensitives" and others. Signor Bozzano does not consider that these faculties are destined to emerge and become stabilized in the future, on the contrary he postulates that the supernormal faculties have nothing whatever to do with biological factors. They possess two salient characteristics peculiar to these manifestations of the subconscious; namely, their antiquity and their universality. Everywhere will be found positive proofs that among all peoples supernormal manifestations took place. He affirms that in no people exist indications of a progressive perfecting of these faculties, or that the number of persons possessed of them is increasing.

The author continues with an analysis of several categories of cases of communications from the living. Here he points to the extreme facility with which dream elements intrude in mediumistic communications, whether from the dead or the living and remarks with truth that when it is a question of communications with discarnate beings these dream elements interpolated among accurate

information prevent many investigators from accepting the spiritistic theory—"why should the dead make a mistake when referring to an important incident in their earthly life"—an absurd error when the extreme instability of the mediumistic trance state is taken into consideration. Several cases are given to illustrate the type of confusion which occurs in communications both from the living and the discarnate; these are well arranged to stress his thesis that Animism and Spiritism are complementary to one another, and if we attempt to exclude one or other of the two factors it is impossible to explain the facts. After a study of the phenomena of Bilocation, Signor Bozzano proceeds to some well-attested examples of death-bed clairvoyance, especially interesting are those in which the vision or phantasm is seen collectively by several persons. A quotation from Professor Richet in this connection runs, "We speak of 'hallucination' for the purpose of ridding ourselves with such a convenient word of an unusual fact which disturbs our scientific tranquillity, but such a proceeding appears really too artless; and we can even go so far as to speak of 'collective hallucinations,' but no 'collective hallucination' could exist, alienists do not know of such a phenomenon."

After discussing Apports, the author turns to Precognition. He postulates the existence of what he terms a "relative fatalism"—as distinct from absolute fatalism—"If it is true," he says, "that a fatality overshadows human destinies in the main lines of their developments, it is equally true that it preserves a more or less ample latitude of action for the exercise of 'free will' regarding personal initiative." In other words "neither absolute free-will nor absolute fatalism governs our existence on Earth, but rather a conditional liberty."

Signor Bozzano contents himself with straightforward explanations on the problem of precognition here and leaves modern theories on the nature of time severely alone, but it would be interesting to have his opinion on Mr. Dunne's "Serialistic" interpretation.

In his final summing-up the author remarks how fortunate are those who have actually seen authentic phantasms of their loved ones, who have smiled at them or proved in other ways that they are sentient and intelligent though discarnate beings. These more fortunate ones no longer doubt, because they know the truth. On the other hand, it is equally true that the majority of those who have to be content with reading or listening to the events which have happened to others, agree certainly every time as to the spiritistic character of the latest episode they have met with and remain thoughtful and shaken for a time, but invariably end by forgetting it as they had already forgotten the numerous similar episodes previously brought to their knowledge.

"Unfortunately," says the author, "this psychological phenomenon is not met with only among hurried and superficial readers, destitute of philosophical sense, but is found in all classes of readers and students, even among the most eminent students of metapsychical science, and it happens with such frequency that we must infer that it is due to a congenital imperfection of the human mentality which is only able to keep present in its consciousness a very small part of what it virtually

knows concerning a given subject, with the consequence that human reasoning almost always inducts and deducts from partial data, arriving sometimes at pitifully mistaken conclusions. This imperfection of human reason causes astonishment to those few who possess the modest but important faculty of keeping in mind all the data of the problem to be solved."

There is also a factor which it would be well to keep in mind in this connection, one which Mr. Tyrrell described in his recent excellent book, *Science and Psychical Phenomena*, as "the natural pull of life away from these subjects." This draws a great many people away from the close attention and study which is so necessary if we are to make any progress.

At the conclusion, again referring to the scope of the subliminal faculties the author reiterates his opinion that these faculties cannot be the germs of new senses destined to evolve and become stabilized in the humanity of the future for many reasons, but above all, since everything concurs to prove that the possession of supernormal senses functioning in the supra-liminal would be irreconcilable with human nature, and that civil, social and moral institutions far from deriving benefit, would be shaken to their foundations with the consequence that the psychic evolution of the species would be arrested and deteriorate if the biological law of the struggle for life no longer existed.

These spiritual subconscious senses, says the author, exist latent in the recesses of the subliminal and wait to emerge and function in a spiritual environment after the crisis of death.

We hope Signor Bozzano will be able to continue to bring his acute mind to bear on these matters for a very long time to come, for his attitude is always eminently sane as well as penetrating.

V.A.

PARISH—THE HEALER

By Maurice Barbanell. (Psychic Press Ltd. 3/6 net)

This volume, the first issued by the Psychic Book Club, may be looked upon as a tribute to all healers in the Spiritualistic Movement, for it was through contact with Spiritualism that Mr. W. T. Parish the healer, whose life and work are so sympathetically sketched by Mr. Barbanell, first became aware of his gift.

The work, now located at The Sanctuary, East Sheen, a centre made possible by grateful patients, takes the form largely of Spiritual Healing, exercised in the presence of the sufferer or through Absent Healing, when the applicants link up in thought with Mr. Parish in his meditations. Sometimes it does not seem to be necessary that the patient should even know that intercession is being made on his behalf. In one case known to myself, a very serious case of spinal adjustment, long dealt with by the best surgeons ineffectively, this was so. Severe pain immediately ceased and now the patient is well and active and good health has continued over many months, to which has been added new mental vigour and spiritual development. This case is recorded in the book and from his own examination of other cases and letters from every part of the world the author bears witness to similar cures.

B.McK.

THE MYSTERY OF VERSAILLES

By J. R. Sturge-Whiting. (Messrs. Rider & Co. 10/6 net)

We are told in what may be only publishers' 'blurb,' that this book "explodes once and for all the most famous ghost story of all time, *An Adventure*, by C. F. Jourdain and A. E. Moberly." Such a bumptious claim both for the explosion and the 'most famous ghost story of all time,' does not recommend the book, for the two eminent ladies who wrote *An Adventure* would have made no such claim themselves. They presented their story with modesty, having followed their original observations made at Versailles in 1901, with diligent research and with the intelligence which they notably possessed. They likewise deposited the record in the Bodleian Library for all who wished to examine it. Mr. Sturge-Whiting accepted this record at a recent date but now claims that researches on the spot have forced him to discard the whole story.

The author calls the incident 'a pathetic illusion.' Many of us know how all hearing and vision beyond the five senses has been similarly dubbed. He is careful however not to reflect upon the integrity of the narrators: How can these two views be reconciled? If it had been one item alone seen and recorded one might have dubbed it hallucination, but here are many, and some recorded by both. Integrity is involved. That they could not repeat the experience or only in a slight degree when they made another attempt, is in line with the experience of all seers. Their mentalities were on the second occasion fully awake and not caught off guard as in the first instance, and the climatic and other conditions may not have been conducive to the exercise of the psychic faculty; also they may not have had sufficient experience as to how to induce the state.

"All psychic phenomena if they ever existed objectively, are essentially in the nature of exceptions," says the author; so are many other little known aspects of nature examined by science. He goes on, "It was on account of the Adventure's total dissimilarity from all other alleged phenomena, and the number of strangely contradictory speculations occasioned by its challenge, that I at once recognised it as unsuited to treatment along the lines I had utilised to dispose of such stumbling-blocks as spiritualism and telepathy, both of which I had rejected after long and patient consideration." And yet such instances of *seeing*, when the sensitive is on the spot of ancient tragic history, or modern for that matter, is one of the commonplaces of psychic records. "So many people prefer the 'bunk' to the 'debunk,'" says Harry Price in a foreword to the book under review, and yet he expects others to accept his stories of haunted houses and other experiences he has acknowledged. Vision is as common out of doors as inside a house. Sometimes objective evidence may be secured, at other times there is only the subjective testimony of the seer which has so often been verified by research.

I have had personal experience of clairvoyance in grounds famous in history which may be worth recalling at the moment. In the grounds of Glastonbury Abbey and on the adjacent Tor, for one whole summer

day I had almost continuous vision, noting in writing at the time what I saw and submitting this almost immediately to authorities on both, and receiving confirmation of matters quite outside my knowledge. It was colourful pageantry! I tried to repeat the attempt a year later and had but a scanty result. On another occasion, in the garden of a demolished historic house, again on a still summer day which the seer Vincent Turvey assures us is helpful to vision, I had a vivid spell of clairvoyance in which ladies of many periods, to judge by their dress, all a soft grey colour, walked leisurely about on a spot which might have been the hall of the old mansion or a terrace facing the gardens, judging from existing fireplaces. The history of the house, built by Henry the Seventh, continuously occupied, and destroyed in 1790, may account for the different styles of dress seen. I was deeply interested and had many opportunities to attempt this again but never succeeded.

Readers must take the two books *An Adventure* and *The Mystery of Versailles*, and judge for themselves, remembering that the first records a clairvoyant vision which apparently had some degree of objectivity, while the other is an ordinary examination of the local topography at a much later date. For myself I stand by *An Adventure*.

B.McK.

THE PSYCHIC LIFE OF JESUS

By Rev. G. Maurice Elliott. (Psychic Press Ltd. 5/-)

Those who have proved the reality of certain psychic facts have found a key which opens treasures new and old. Amongst the old are those psychic incidents called "miracles" recorded in the Christian Scriptures and which to-day are ignored or explained away even by those who remain within the Christian tradition. The teaching of the Churches attributed these happenings to the intervention or omniscience of a God and the wonderful works of Jesus were removed from man's capabilities for the same reason, even though his disciples, all too human, demonstrated many of the same powers. So mankind in the West lost this approach to knowledge of new possibilities.

Mr. Elliott who has distinguished himself by his protests as to this neglect, while still remaining an Anglican priest, throws upon the 'miracles' the light given him by a practical study of psychic facts, and in this follows other brave clergymen who have sought a hearing. To him the aim of Jesus was to reveal to man his highest capacity on all planes, and when necessary he used the psychic field for demonstration. He follows the various recorded instances in a clear and simple fashion and relates these to personal experiences of his own and to established facts in our records. The same laws, given suitable conditions, are revealed. If the book be read with an open mind the scales must fall from many eyes, and many will agree with the author that, "Without the knowledge which psychic science has given us the Gospel story is utterly incomprehensible, a mass of inconsistencies, and is quietly turned down by the vast majority of modern reasoning persons." This is a clergyman who speaks.

B.McK.

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